Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Part 15
The Captives of Badr

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Part 15 – The Captives of Badr

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Introduction

Abū Sufyān had left Shām with a caravan heading towards Makkah. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ found out about this and left with a group of over three hundred Companions رَضِيَ ٱللَّهُ عَنْهُمْ to intercept it.

The Muslim contingent had very limited supplies. There were only two horses and seventy camels in the whole army. The army including Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would take turns to ride the camels and in this way, they travelled south towards Badr.

Meanwhile, Abū Sufyān found out about Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ plans so he sent ḌamḌam Ghifāri to Makkah to inform the Quraysh to come and protect their caravan.

The Quraysh set out, with one thousand men, armed to the hilt, fully prepared to battle the Muslims. Abū Sufyān had been inquiring about the Muslims and realised they were close after inspecting the camel droppings of two Muslims who were scouting ahead.

Abū Sufyān changed the direction of the caravan towards the coastal route and managed to evade the Muslim army. He informed the Quraysh that they had managed to escape, and the

caravan was no longer under threat, but the Quraysh decided to still travel to Badr and confront the Muslims.

The Muslims and the Quraysh both reached Badr. The Muslim army realised that the caravan had maybe evaded them and instead, they were now faced with a well-prepared army. Rasūlullāh ﷺ spoke to the Companions رَضِيَٱللَّهُعَنْهُمْ and they all agreed to follow him wherever he went. They would not turn back but confront this threat head on.

The Muslim army had arrived from the north and the Qurayshi army from the south. Brother faced brother, father faced son, and cousins faced each other. The outcome of this battle would be decisive for the religion of Allāh سُبْحَانَهُۥوَتَعَالَىٰ.

The battleground was soft underfoot and Allāh سُبْحَانَهُۥوَتَعَالَىٰ sent down the rain to make it firm for the Muslim army.

The Quraysh came forward and challenged the Muslims to duels. Initially, three of the Anṣār went forward but the Quraysh wanted to fight their own people from the Muhājirūn. ʿAlī, Ḥamzah and ʿUbaydah ibn al-Ḥārith رَضِيَٱللَّهُعَنْهُمْ went forward.

The duels commenced. ʿUtbah, Shaybah and Walīd representing the Quraysh were all defeated, however ʿUbaydah ibn al-Ḥārith رَضِيَٱللَّهُعَنْهُ succumbed to the wounds suffered in this duel.

The main battle began and Allāh سُبۡحَانَهُۥ وَتَعَالَىٰ sent the Angels to help the Muslims. The Companions of Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ showed great bravery and with the help of Allāh سُبۡحَانَهُۥ وَتَعَالَىٰ overcame the Qurayshi army.

Fourteen Companions of Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ were martyred in the battle. Seventy of the Quraysh fell on this day and a further seventy were taken as captives by the Muslims.

Among the Qurayshi leaders who did not leave the battlefield that day were Umayyah ibn Khalaf and the greatest enemy of Islām, Abū Jahl. Even in his final moments, he showed great pride and arrogance. He had been mortally wounded by two of the sons of ʿAfrā' رَضِيَ ٱللَّهُ عَنۡهَا, Muʿādh and Muʿawwidh رَضِيَ ٱللَّهُ عَنۡهُمَا. Later on ʿAbdullāh ibn Masʿūd رَضِيَ ٱللَّهُ عَنۡهُ went in search of him in the battlefield upon the command of Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ and found Abū Jahl was still alive. Very soon after, Abū Jahl would breath his last.

The first battle in the advent of Islām had come to an end with a complete victory for the Muslims and a demoralising defeat for the Quraysh. The Muslims had overcome overwhelming odds against a well-equipped foe with the help of Allāh سُبۡحَانَهُۥ وَتَعَالَىٰ and dealt a devastating blow to the Quraysh. The Quraysh headed back to Makkah without many of those who had set out on the journey.

The Well

Whenever the Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ was victorious after a battle, he would spend three nights at that place. As per his habit, when the third day came, Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ ordered that his she-camel be saddled. He left and the Companions رَضِيَٱللَّهُعَنْهُمْ followed him.

The Companions رَضِيَٱللَّهُعَنْهُمْ thought that Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ must have left due to some important reason. They proceeded until Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ stopped by the well where the polytheists of the Quraysh had been buried. Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then addressed the fallen leaders, name by name.



" يَا فُلاَنُ بْنَ فُلاَنٍ وَيَا فُلاَنُ بْنَ فُلاَنٍ أَيَسُرُّكُمْ أَنَّكُمْ أَطَعْتُمُ اللَّهَ وَرَسُولَهُ فَإِنَّا قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا "[1]

"O so-and-so, son of so-and-so and O so-and-so, son of so-and so! Would it have pleased you if you had obeyed Allāh and His Messenger? We have found true what our Lord promised us. Have you too found true what your Lord promised you? "



[1] Ṣaḥīḥ al-Bukhārī 3976

The Sharing of the Spoils

Rasūlullāh ﷺ ordered that the spoils which had been collected in the battle be gathered. The Companions رَضِيَ اللَّهُ عَنْهُمْ disagreed on how the spoils should be distributed.

The Companions رَضِيَ اللَّهُ عَنْهُمْ who had collected the spoils made a claim to it. The Companions رَضِيَ اللَّهُ عَنْهُمْ who had fought in the battle and laid chase to the Quraysh also claimed it saying had it not been for them, they would not have got any spoils. This Companions رَضِيَ اللَّهُ عَنْهُمْ who had been guarding Rasūlullāh ﷺ also laid claim to it. They said that they had wanted to fight but were guarding Rasūlullāh ﷺ in case the enemy would attack him.

Allāh سُبْحَانَهُ وَتَعَالَىٰ sent down the following Revelation regarding this:

يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ ۖ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ ۖ
فَٱتَّقُوا ٱللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ
وَأَطِيعُوا ٱللَّهَ وَرَسُولَهُۥٓ إِن كُنتُم مُّؤْمِنِينَ [2]

"They ask you about the spoils. Say, "The spoils are for Allāh and the Messenger." So, fear Allāh, and set your relations right, and obey Allāh and His Messenger, if you are believers. (1)"

[2] Sūrah al-Anfāl verse 1

News of the Victory comes to Madīnah

Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ sent a Messenger to Madīnah to inform them of the good news of the Muslim victory. For the people towards the upper part he sent ʿAbdullāh ibn Rawāḥah رَضِيَٱللَّهُعَنۡهُ and towards the lower part he sent Zayd ibn al-Ḥārithah رَضِيَٱللَّهُعَنۡهُ.

Usāmah ibn Zayd رَضِيَٱللَّهُعَنۡهُ mentions that the good news reached the Muslims at the same time they were burying the daughter of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, Ruqayyah رَضِيَٱللَّهُعَنۡهَا. Ruqayyah رَضِيَٱللَّهُعَنۡهَا had been married to 'Uthmān رَضِيَٱللَّهُعَنۡهُ and he had been given permission by Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ to stay in Madīnah and look after his wife, so he was not present in Badr.

Even though ʿUthmān رَضِيَٱللَّهُعَنۡهُ had not been present at the actual battle, he is still counted as one of the people of Badr, as Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ had ordered him to remain behind.

Usāmah رَضِيَٱللَّهُعَنۡهُ says that he saw Zayd رَضِيَٱللَّهُعَنۡهُ was being crowded by the people and Zayd رَضِيَٱللَّهُعَنۡهُ was standing on the Muṣallāh telling people the names of the leaders of the Quraysh who had fallen, like ʿUtbah ibn Rabīʿah, Shaybah ibn Rabīʿah and Abū Jahl etc.

Usāmah رَضِيَٱللَّهُعَنۡهُ asked his father if the news was true and Zaid رَضِيَٱللَّهُعَنۡهُ took an oath of Allāh سُبۡحَانَهُۥوَتَعَالَىٰ and confirmed that it was.

Rasūlullāh makes his way to Madīnah

After Rasūlullāh ﷺ had sent ʿAbdullāh ibn Rawāḥah رَضِيَ ٱللَّهُ عَنْهُ and Zayd ibn al-Ḥārithah رَضِيَ ٱللَّهُ عَنْهُ to Madīnah, he set off with the rest of the army. The group of captives was also with him including ʿUqbah ibn Abū Muʿayṭ and al-Naḍr ibn al-Ḥārith. The spoils of war had been put under the supervision of ʿAbdullāh ibn Kaʿab Anṣāri رَضِيَ ٱللَّهُ عَنْهُ.

When Rasūlullāh ﷺ reached al-Ṣafrā' he divided the spoils equally between the Muslims ensuring all the Companions رَضِيَ ٱللَّهُ عَنْهُمْ were satisfied.

When they reached Maqām Rawḥā, they met some Muslims who congratulated them on their victory. If you go to al-Rawḥā today, there is a Masjid which shows where Rasūlullāh ﷺ was supposed to have prayed.



The Other Shares

There were also eight other people who were given a share of the spoils but were not present in the battle as Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ had either given them permission or commanded them to remain behind in Madīnah.

1. ʿUthmān ibn ʿAffān رَضِيَٱللَّهُعَنۡهُ - he had remained behind to look after his wife, Ruqayyah رَضِيَٱللَّهُعَنۡهَا, the daughter of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ. She was ill and passed away before Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ returned from Badr.
2. Ṭalḥah ibn ʿUbaydullāh رَضِيَٱللَّهُعَنۡهُ &
3. Saʿīd ibn Zayd رَضِيَٱللَّهُعَنۡهُ - these two Companions had been sent to find out information about the caravan of Abū Sufyān
4. Abū Lubābah رَضِيَٱللَّهُعَنۡهُ - he had been sent back to Madīnah to oversee matters there in the absence of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ.
5. ʿĀṣim ibn ʿAdiy رَضِيَٱللَّهُعَنۡهُ - he had been left in ʿAliya
6. Ḥārith ibn Ḥāṭib رَضِيَٱللَّهُعَنۡهُ - he had been told to return back to the Banū ʿAmr ibn ʿAwf for some reason
7. Ḥārith ibn Ṣama رَضِيَٱللَّهُعَنۡهُ
8. Khawāt ibn Jubayr رَضِيَٱللَّهُعَنۡهُ

The Captives arrive in Madīnah

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ arrived in Madīnah one day before the captives. When the captives arrived, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ shared them out among the Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ. The captives had to be looked after and Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ told the Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ to be good to them and treat them kindly.

استوصوا بالأسارى خيرا

Abū ʿAzīz ibn ʿUmayr was one of the captives, he was the brother of Muṣʿab ibn ʿUmayr رَضِيَ ٱللَّٰهُ عَنْهُ. When he was being bound by one of the Anṣār, Muṣʿab رَضِيَ ٱللَّٰهُ عَنْهُ passed by and told the Anṣārī to bind him fast, for his mother was a wealthy woman and maybe she would redeem him from him.

Abū ʿAzīz ibn ʿUmayr mentions that whichever Anṣārī house he was at, in the morning and evening, whatever little food they cooked, they would give it to him and eat dates themselves. He used to get embarrassed and insisted that they eat the food, but they did not listen and said that Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ had given them orders to be good to the captives.



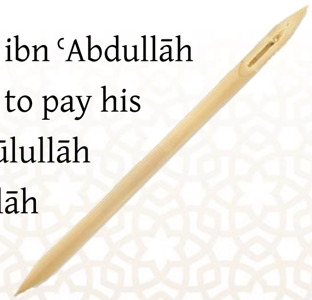
What to do with the Captives?

A few days after reaching Madīnah, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ called the Companions رَضِيَ ٱللَّهُ عَنْهُمْ to decide what to do with the captives. ʿUmar رَضِيَ ٱللَّهُ عَنْهُ said that their affair should be settled once and for all, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ did not prefer this opinion.

Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ gave his opinion, that they should be released upon payment of a ransom. He said that it could be that Allāh سُبْحَانَهُ وَتَعَالَىٰ guides them and then these people will later become our helpers against the disbelievers. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ preferred this opinion.

The ransom was set between 1,000 and 4,000 dirhams depending on the status of the person. Those captives who were poor and didn't have the means to pay were set free and those captives who knew how to write, they were given the condition that they teach ten children, and then they could also be freed. Zayd ibn Thābit رَضِيَ ٱللَّهُ عَنْهُ learnt how to write in this manner.

Among the captives was Abū ʿUzza - ʿAmr ibn ʿAbdullāh ibn ʿUthmān. He did not have the means to pay his ransom, so he presented himself to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and asked for mercy. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ ordered that he be freed



without having to pay the ransom. There was one condition attached to his freedom which was to not aid anyone against the Muslims. Abū ʿUzza accepted these terms and was freed. He said some poetry in praise of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ and left, however he did not embrace Islām. On the day of the Uḥud he died in the state of disbelief.

In the same manner, Muṭṭalib ibn Ḥanṭab and Ṣayfī ibn Abū Rifāʿah were also freed without having to pay a ransom.



News reaches Makkah

The first person to reach Makkah with news of the Qurayshi defeat was al-Jaysumān ibn ʿAbdullāh al-Khuzāʿī. The people asked him to tell them news about the battle. He said "ʿUtbah ibn Rabīʿah, Shaybah ibn Rabīʿah, Abū al-Ḥakm ibn Hishām (Abū Jahl), Umayyah ibn Khalaf, Zamaʿah ibn al-Aswad, Nubay and Munabbah, the sons of al-Ḥajjāj, and Abū al-Bakhtarī ibn Hishām have all been killed".

Ṣafwān ibn Umayyah at that time was sitting in the Ḥaṭīm. He said I cannot understand this, maybe this person has gone mad. In order to confirm whether al-Jaysumān had not gone mad, he told the people to ask him, where is Ṣafwān. When they asked al-Jaysumān he said, "This is Ṣafwān ibn Umayyah who is sitting in the Ḥaṭīm and I have seen his father and brother get killed with my own eyes".



The Household of ʿAbbās رَضِيَ ٱللَّٰهُ عَنْهُ

Abū Rāfiʿ رَضِيَ ٱللَّٰهُ عَنْهُ the freed slave of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ mentions that he used to be a slave of ʿAbbās ibn Abd al-Muṭṭalib رَضِيَ ٱللَّٰهُ عَنْهُ and Islām had entered into their house. He had embraced Islām as well as ʿAbbās رَضِيَ ٱللَّٰهُ عَنْهُ and his wife Umm al-Faḍl رَضِيَ ٱللَّٰهُ عَنْهَا . ʿAbbās رَضِيَ ٱللَّٰهُ عَنْهُ had kept his faith hidden in case the people would dislike him if they found out. ʿAbbās رَضِيَ ٱللَّٰهُ عَنْهُ also had a lot of his wealth spread out amongst the people.

Abū Lahab, the brother of ʿAbbās رَضِيَ ٱللَّٰهُ عَنْهُ and uncle of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ had not taken part in the battle of Badr. He had sent al-ʿĀṣ ibn Hishām ibn al-Mughayrah in his place. When news of the Qurayshi defeat came to Makkah, Allāh سُبْحَانَهُ وَتَعَالَىٰ humiliated Abū Lahab.

Abū Rāfiʿ رَضِيَ ٱللَّٰهُ عَنْهُ mentions that he was a weak man and was sat sharpening the arrows he used to make in the tent of Zam Zam. Umm al-Faḍl رَضِيَ ٱللَّٰهُ عَنْهَا was also sat there with him. Abū Lahab came and sat at the end of the tent with his back towards him. The people saw Abū Sufyān ibn al-Ḥārith (he was Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ uncles' son - ibn Hishām mentions his name was al-Mughayrah) arriving.



Abū Lahab called him and made him sit by him. He then asked him about what happened in Badr. Abū Sufyān ibn al-Ḥārith informed him what had happened there and said they had met white men on piebald horses between the heavens and the earth. They did not spare anyone, and no one could stand against them. After hearing this, Abū Rāfīʿ رَضِيَٱللَّهُعَنْهُ lifted the rope of the tent and said "those by Allāh were Angels".

Upon hearing this, Abū Lahab got angry and struck Abū Rāfiʿ رَضِيَٱللَّهُعَنْهُ on the face severely. An altercation followed in which Abū Lahab overpowered Abū Rāfiʿ رَضِيَٱللَّهُعَنْهُ and continued to hit him until Umm al-Faḍl رَضِيَٱللَّهُعَنْهَا took one of the supports of the tent and struck Abū Lahab on his head causing him a nasty wound. She then told Abū Lahab that he was only doing this because his master (ʿAbbās رَضِيَٱللَّهُعَنْهُ) was not present. Abū Lahab then turned and left humiliated.



Abū Lahab

Not even a week passed by after this incident when Abū Lahab developed pustules (bulging patches of skin full of pus) from which he died.

After he died, his body was left where it was as no one wanted to go near it, not even his own children. According to some reports, days later his sons ordered a pit to be dug and his corpse was pushed into it with sticks.

Other reports mention that a man came to his sons, telling them that it was disgraceful leaving their fathers body as it was. They replied that they were scared of the ulcers (in case they catch them) so the man offered to go with them. They did not bathe the body but just threw water over it from a distance.



The body was then taken to the high ground above Makkah and put against a wall. The corpse was then covered with stones. And this was the end of the uncle of Rasūlullāh ﷺ who was also one of his greatest enemies.

Sūrah Lahab

تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ﴿١﴾ مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ ﴿٢﴾ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾ وَٱمْرَأَتُهُۥ حَمَّالَةَ ٱلْحَطَبِ ﴿٤﴾ فِى جِيدِهَا حَبْلٌ مِّن مَّسَدٍۭ ﴿٥﴾[3]

"Perish the two hands of Abū Lahab and perish he! (1) Neither his wealth benefited him, nor what he earned. (2) He will soon enter a Fire, full of flames, (3) And his wife as well, the wicked carrier of firewood. (4) Around her neck, there is (a collar of iron, like) a well-twisted rope. (5)"

The two things which Abū Lahab used to boast about, were his wealth and his earnings. One meaning of earnings could be your children. When the time came, both of these were of no use to him. Allāh سُبْحَانَهُ وَتَعَالَى had already brought down the Revelation, that Abū Lahab and his wife would not accept Islām. That his wealth and earnings would not avail him and again this is proof that the Qur'ān only speaks the truth. How many people at that time embraced Islām? Many people who were open enemies in the beginning became firm believers later on, but this couple were named by Allāh سُبْحَانَهُ وَتَعَالَى in his Revelation that they would not embrace, and this was proven true.

[3] Sūrah Lahab

The Ransoming of the Captives

The devastating news of the defeat reached the people in Makkah and they started to mourn. The mourning lasted for a whole month.

An announcement was then made that people should no longer mourn because if news of this reaches Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and his Companions رَضِيَ ٱللَّهُ عَنْهُمْ, it will make them very happy. Also, no one is to ransom the captives in case Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ increases the ransom.

Even though this announcement was made, Muṭṭalib ibn Abū Wadāʿah took 4,000 dirhams and left for Madīnah to free his father Abū Wadāʿah who was one of the captives.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ had mentioned that Abū Wadāʿah had a son in Makkah who was not only rich but also very shrewd and he would come to free his father. As per Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ words, Muṭṭalib sneaked out of Makkah at night-time. Upon reaching Madīnah, he paid the ransom for his father Abū Wadāʿah, got him released and came back to Makkah.

After this, other people started to send the ransoms for the other captives to also get them released.



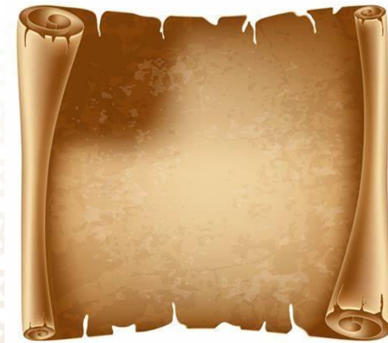
Suhayl ibn ʿAmr

From amongst the captives was Suhayl ibn ʿAmr. He was a man of great intelligence and eloquence who used to satirize Rasūlullāh ﷺ in gatherings.

ʿUmar رَضِيَ ٱللَّٰهُ عَنْهُ asked Rasūlullāh ﷺ if he could remove two of Suhayls front teeth to make sure that he could never speak out against Rasūlullāh ﷺ ever again. Rasūlullāh ﷺ did not give him permission do so. He also said that it could be that Allāh سُبْحَانَهُ وَتَعَالَىٰ shows us some benefit from him.

It just so happened that Suhayl ibn ʿAmr was involved in the treaty of Ḥudaybiyyah from the Qurayshi side. He then came into the fold of Islām after the conquest of Makkah.

Mikraz ibn Ḥafṣ ibn al-Akhyaf had come from Makkah to settle the ransom of Suhayl ibn ʿAmr. When the terms were agreed with the Muslims, Mikraz requested that he be kept in place of Suhayl so he could arrange the ransom money. The Muslims agreed to this and Suhayl went back to Makkah.



ʿAmr ibn Abū Sufyān

Another captive was ʿAmr, the son of the Qurayshi leader Abū Sufyān. When Abū Sufyān was told to ransom his son, he said that it could be that his person is killed, and he also has to give a ransom. One of his sons, Ḥanẓalah had already been killed and then he has to also pay a ransom for ʿAmr.

Abū Sufyān refused to pay the ransom and said that they could hold him captive for as long as they want.

Whilst ʿAmr ibn Abū Sufyān was imprisoned in Madīnah, Saʿad ibn an-Nuʿmān رَضِيَ ٱللَّهُ عَنْهُ left Madinah to go to Makkah to perform ʿUmrah. He had no fear of anything happening to him and did not realise that he would be imprisoned in Makkah.

The Quraysh would always treat everyone who had come for Ḥajj or ʿUmrah in a good manner, however Abū Sufyān took Saʿad ibn an-Nuʿmān رَضِيَ ٱللَّهُ عَنْهُ as a prisoner.



The Banū ʿAmr ibn Auf came to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and asked if he could release ʿAmr ibn Abū Sufyān so they could exchange him for Saʿad رَضِيَ ٱللَّهُ عَنْهُ. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ gave permission for ʿAmr to be freed. ʿAmr then went to Makkah and Saʿad رَضِيَ ٱللَّهُ عَنْهُ was allowed to leave.

ʿAbbās رَضِيَ ٱللَّٰهُ عَنْهُ

One of the other captives was the uncle of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, ʿAbbās رَضِيَ ٱللَّٰهُ عَنْهُ. He had been taken captive by Kaʿab ibn ʿAmr رَضِيَ ٱللَّٰهُ عَنْهُ. ʿAbbās رَضِيَ ٱللَّٰهُ عَنْهُ was a strong man of large build whilst Kaʿab رَضِيَ ٱللَّٰهُ عَنْهُ was of short height and not as strong. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ asked him, how did you manage to capture ʿAbbās رَضِيَ ٱللَّٰهُ عَنْهُ?

Kaʿab رَضِيَ ٱللَّٰهُ عَنْهُ said that a man came who helped me who I had never seen before, and I have not seen again since. He described him to Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ who informed him that a noble angel had aided him.

ʿAbbās رَضِيَ ٱللَّٰهُ عَنْهُ found being a captive quite severe on him and Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ listened to his displeasure. When the Anṣār found out, they opened his chains and made a request to Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ that if he gives permission, they will leave the ransom for ʿAbbās رَضِيَ ٱللَّٰهُ عَنْهُ.

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ replied:

والله لا تذرن منه درهما

"By Allāh, do not even leave one dirham from him"

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ told ʿAbbās رَضِيَ ٱللَّٰهُ عَنْهُ to ransom himself and his two nephews, ʿAqīl ibn Abū Ṭālib and Naufal ibn al-Ḥārith. Both

were also the paternal cousins of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. He also told him to ransom his ally, ʿUtba ibn ʿAmr. The reason for this was that ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ was a wealthy man.

ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ told Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ that he was a Muslim and he had been forced to go to the battle. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ replied that Allāh سُبْحَانَهُ وَتَعَالَى knows best about his Islām and if what he said is true, then he will be rewarded accordingly by Allāh سُبْحَانَهُ وَتَعَالَى. On face value, he had come up against the Muslims, so he would have to pay the ransom to be freed.



Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ had taken twenty Uqiyyah (old unit of measure equaling forty dirhams) of gold off ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ so he asked if these could be used as credit for his ransom. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said it could not be used. ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ then expressed his inability to pay.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said to him, 'is that so, what about the wealth you and your wife Umm al- Faḍl buried?' In another narration, the wealth had been left with Umm al-Faḍl in Makkah.

As soon as he heard this, 'Abbās رَضِيَ ٱللَّهُ عَنْهُ was lost for words, he then said, 'indeed I bear witness that you are definitely the Messenger

of Allāh, apart from me and Umm al-Faḍl, no one had knowledge of this wealth'.

The ransom for ʿAbbās رَضِيَٱللَّهُعَنْهُ was set to one hundred Uqiyyah and ʿAqīl ibn Abū Ṭālib, eighty Uqiyyah. One Uqiyyah is forty dirhams, so that was four thousand & three thousand, two hundred dirhams, respectively.

The highest ransom from all of the captives was set for ʿAbbās رَضِيَٱللَّهُعَنْهُ. 'Abbās رَضِيَٱللَّهُعَنْهُ said, 'have you set it high because of my kinship to you', logic would say, because he was Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ uncle, his ransom should be less.

Allāh سُبْحَانَهُۥوَتَعَالَىٰ then revealed the following verse:

يَـٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّمَن فِىٓ أَيْدِيكُم مِّنَ ٱلْأَسْرَىٰٓ إِن يَعْلَمِ ٱللَّهُ فِى قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّآ أُخِذَ مِنكُمْ وَيَغْفِرْ لَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾

"O Prophet, say to the prisoners in your hands, "If Allāh knows any goodness in your hearts, He will give you something better than what has been taken from you, and will forgive you. Allāh is Most-Forgiving, Very-Merciful." (70)

After this ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ used to say, ‘if only even more ransom money was taken from me. Whatever, Allāh سُبْحَانَهُۥ وَتَعَالَىٰ took off me in terms of ransom, he has given me more and better. In return for the one hundred Uqiyyah, he has given me one hundred slaves, each of which is a trader. Allāh سُبْحَانَهُۥ وَتَعَالَىٰ has fulfilled this promise in this world. The second promise of forgiveness, I am hopeful of it.’

ٱلْعَبَّاسُ

ٱبْنُ عَبْدِ ٱلْمُطَّلِب

Abū al-ʿĀṣ ibn al-ʿĀṣ ibn Rabīʿ

Abū al-ʿĀṣ ibn al-Āṣ ibn Rabīʿ was the son in law of Rasūlullāh ﷺ and he was also captured during the battle. He was married to Zaynab رَضِيَ ٱللَّهُ عَنْهَا, the eldest daughter of Rasūlullāh ﷺ and Khadījah رَضِيَ ٱللَّهُ عَنْهَا.

Abū al-ʿĀṣ was also the son of the sister of Khadija رَضِيَ ٱللَّهُ عَنْهَا, so he was her nephew and she used to treat him like her own son. Before the advent of Islām, she had told Rasūlullāh ﷺ herself to get Zaynab رَضِيَ ٱللَّهُ عَنْهَا married to him. Abū al-ʿĀṣ was a wealthy and trustworthy merchant.

After Prophethood, Khadījah رَضِيَ ٱللَّهُ عَنْهَا and all of her daughters embraced Islām but Abū al-ʿĀṣ did not. The Quraysh tried to pressurize Abū al-ʿĀṣ into divorcing Zaynab رَضِيَ ٱللَّهُ عَنْهَا in the same way Abū Lahab's two sons had divorced the two daughters of Rasūlullāh ﷺ, Umme Kulthūm رَضِيَ ٱللَّهُ عَنْهَا and Ruqayyah رَضِيَ ٱللَّهُ عَنْهَا. They said to him, we will get you married to whomever you want, however, he refused to do so and clearly said that he did not desire any woman in the world in comparison to Zaynab رَضِيَ ٱللَّهُ عَنْهَا.

When the Qurayshi army left for Badr, Abū al-ʿĀṣ also left with them. He was captured by the Muslims during the battle and as per the other captives, he was to be released upon payment of a ransom.

As part of the ransom for her husband, Zaynab رَضِيَ اللَّهُ عَنْهَا sent a necklace which had been given to her on her wedding by her mother, Khadījah رَضِيَ اللَّهُ عَنْهَا along with some money.

When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw the necklace, he mentioned to the Companions رَضِيَ اللَّهُ عَنْهُمْ, that if you think it is correct, then return the necklace and also release the prisoner.

The necklace was returned and Abū al-ʿĀṣ was also released, however, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made him promise that when he returns to Makkah, he will send Zaynab رَضِيَ اللَّهُ عَنْهَا to Madīnah.



Zaynab رَضِيَ ٱللَّهُ عَنْهَا

Upon reaching Makkah, Abū al-ʿĀṣ kept to his promise and sent Zaynab رَضِيَ ٱللَّهُ عَنْهَا with his brother Kinānah ibn al-Rabīʿ. Kinānah made Zaynab رَضِيَ ٱللَّهُ عَنْهَا sit in a howdah (a carriage put on top of a camel), took his bow in hand, and left in broad daylight.

The Quraysh found it very hard to digest that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ daughter has left Makkah in front of everyone so Abū Sufyān and some others set off in pursuit. They reached the area called Dhū Ṭuwā outside of Makkah where they managed to intercept Zaynab رَضِيَ ٱللَّهُ عَنْهَا and Kinānah.

Habbār ibn al-Aswad was the first to come across them. He stopped the camel on which Zaynab رَضِيَ ٱللَّهُ عَنْهَا was travelling and frightened her with his lance. At the time Zaynab رَضِيَ ٱللَّهُ عَنْهَا was pregnant, and she got so scared that she lost her baby.

Kinānah took his bow in his hand and said that whoever comes near this camel, I will cover his body with arrows. The Quraysh then fell back.

Abū Sufyān and some of the other Quraysh told Kinānah to stand down so they can discuss matters with him. They said that we have no need to stop the daughter of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ but by going like this in front of everyone, this is a matter of disgrace for us. It would be best if you return now to Makkah so people can

say we brought her back. Later on you can leave secretly at night for Madīnah.

Kinānah accepted this offer and returned back to Makkah with Zaynab رَضِيَ ٱللَّهُ عَنْهَا. After 2 or 3 nights, they left secretly at night and headed for Madīnah.



Rasūlullāh ﷺ awaits his daughter.

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ had sent Zayd ibn al-Ḥārithah رَضِيَ ٱللَّٰهُ عَنْهُ and another Anṣāri to wait for Zaynab رَضِيَ ٱللَّٰهُ عَنْهَا in the valley of Yajāj. They had been given instructions to wait there until she comes and then bring her back to Madīnah.

They reached the valley and met Kinānah ibn Rabʿī. He left Zaynab رَضِيَ ٱللَّٰهُ عَنْهَا with them and went back to Makkah. She reached the blessed city of Madīnah one month after the battle of Badr.

The eldest child of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ was now finally reunited with her father. The daughter of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, Zaynab رَضِيَ ٱللَّٰهُ عَنْهَا started to live with her father and her husband stayed in Makkah.



The Caravan of Abū al-ʿĀṣ

A few years later, before the conquest of Makkah, Abū al-ʿĀṣ left for Shām on a trade trip. As other people from the Quraysh trusted him, they also sent their trade goods with him.



On the way back from Shām, he was met by a group of Muslims who confiscated all of his goods and wealth. Abū al-ʿĀṣ managed to escape and then sneaked into Madīnah. He arrived at the house of Zaynab رَضِيَ ٱللَّهُ عَنْهَا and asked for protection.

When Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ came to read Fajr Ṣalāh, Zaynab رَضِيَ ٱللَّهُ عَنْهَا called out from the ladies' quarters and said that she has given Abū al-ʿĀṣ protection.

When Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ finished his Ṣalāh, he turned to the people and asked if they had heard what he had heard. The people said yes. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said, 'I swear by the one in whose hand my life is in, I had no knowledge of anything, until I heard what you all just heard'. He then told them that any Muslims, no matter what status they have are able to give protection.

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then went to see his daughter Zaynab رَضِيَٱللَّهُعَنۡهَا. He told her to look after him but told her not to have relations with him as this would not be permissible. She was a Muslims and he was still a non-believer.

The Returning of the Booty

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ asked the Companions رَضِيَٱللَّهُعَنۡهُمۡ who had confiscated his goods from him, if they could return them. He told the Companions رَضِيَٱللَّهُعَنۡهُمۡ that they knew the relationship between Abū al-ʿĀṣ and his family and if they thought it well, to return his goods. Otherwise, it was a gift from Allāh سُبۡحَانَهُۥوَتَعَالَىٰ which he had given to them and they were rightful (owners) of it.

As soon as the Companions رَضِيَٱللَّهُعَنۡهُمۡ heard this request from Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ, they brought back all of his wealth. One person would bring a bucket, another would bring a rope, one would bring a jug and another a piece of skin. One by one, all of his wealth was returned to him.



Abū al-ʿĀṣ took all of the wealth and returned to Makkah. He returned all the wealth back to the owners. Any money which they had given him was also returned. Once all of the wealth had been given back, he said:

يا معشر قريش هل بقى لاحد منكم عندى مال ياخذه

قالوا لا فجزاك الله خيرا فقد وجدناك وفيا كريما

قال فانا اشهد ان لا اله الاالله وان محمدا عبده و رسوله

والله ما منعنى من الاسلام عنده الا تخوف ان اكل اموالكم

فلما اداها الله اليكم و فرغت منها اسلمت

"O people of Quraysh, is there any of your wealth that I have not returned?" They said "no, may Allāh reward you, we have found you as one who fulfils his promises and noble".

He then said, "I bear witness that there is no god but Allāh and indeed Muhammad صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ is his slave and Messenger. By Allāh, nothing stopped me from Islām except the people would think I had embraced Islām to take your wealth. When Allāh سُبْحَانَهُوَتَعَالَى returned your wealth to you and I have fulfilled my responsibility, then I embraced Islām".

Abū al-ʿĀṣ رَضِيَ ٱللَّٰهُ عَنْهُ then went to Madīnah and Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ gave his daughter Zaynab رَضِيَ ٱللَّٰهُ عَنْهَا back to him as his wife.

There are different opinions as to whether they had to perform Nikaḥ again or not. According to the scholars from the Ḥanafī school of thought, a new Nikāh took place between them, otherwise Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ would not have told Ẓaynab رَضِيَ ٱللَّٰهُ عَنْهَا that she was not permissible for him when Abū al-ʿĀṣ رَضِيَ ٱللَّٰهُ عَنْهُ came to her house seeking refuge.



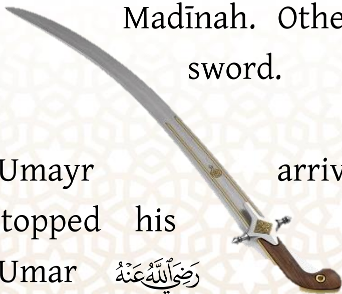
ʿUmayr ibn Wahb

Wahb ibn ʿUmayr was the son of ʿUmayr ibn Wahb, a staunch enemy of Islām. ʿUmayr had caused a lot of problems for Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ and his Companions رَضِيَٱللَّهُعَنۡهُمۡ when they used to live in Makkah. Wahb had been captured in the battle of Badr.

One day ʿUmayr ibn Wahb and Ṣafwān ibn Umayyah were sitting in the Ḥaṭīm when Ṣafwān started remembering those people who had fallen in the battle of Badr saying that life had no enjoyment anymore. ʿUmayr agreed with him and said If I did not have the responsibility of my children and debt then I would go now and put an end to Muḥammad صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ.

Upon hearing this, Ṣafwān got happy and said, I will take on the responsibility of your children and your debt. This matter was kept secret between them.

According to some reports, ʿUmayr called for his sword and then sharpened it. He then smeared poison over it and proceeded to Madīnah. Other reports say that Ṣafwān gave him the sword.



ʿUmayr arrived in Madīnah to carry out his plan and stopped his camel outside the door of Masjid Nabwī. ʿUmar رَضِيَٱللَّهُعَنۡهُ caught sight of him and immediately

realised that his intentions were not good. ʿUmar رَضِيَ ٱللَّٰهُ عَنْهُ caught hold of him and brought him in front of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ told ʿUmar رَضِيَ ٱللَّٰهُ عَنْهُ to let him go and asked ʿUmayr what he wanted. ʿUmayr said that he had come to get his captive freed. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ then told him to tell the truth, is this really the reason he has come. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ then asked him what did he and Ṣafwān agree when they were sat in the Ḥaṭīm.

ʿUmayr got worried and asked Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, what did they agree? Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ told him that he had taken responsibility for putting an end to him on the condition that Ṣafwān takes care of his debt and children.

ʿUmayr then said 'I bear witness that indeed you are the Messenger of Allāh, apart from myself and Ṣafwān, no one had knowledge of this incident. Allāh سُبْحَانَهُ وَتَعَالَىٰ informed you of this, hence I have brought faith upon Allāh and his Messenger'.

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ then called the Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ and told them to teach their brother matters of religion, read the Qur'ān to him and release his captive. As soon as this was said, the captive, his son Wahb, was released.



ʿUmayr رَضِيَ ٱللَّهُ عَنْهُ, then said, 'O Messenger of Allāh, I had made a lot of effort to put out the light of Allāh سُبْحَانَهُ وَتَعَالَىٰ and those people who had accepted Allāh's religion, I caused them all sorts of problems. Now give me permission, that I can go to Makkah and invite people towards Allāh and Islām. Maybe Allāh سُبْحَانَهُ وَتَعَالَىٰ will guide them and I can pester the enemies of Allāh in the way I used to pester the friends of Allāh سُبْحَانَهُ وَتَعَالَىٰ'. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ gave him permission.

ʿUmayr رَضِيَ ٱللَّهُ عَنْهُ then left Madīnah. Meanwhile Ṣafwān was going around telling people in Makkah that in a few days I will give you such good news that you will forget the grief of Badr. He kept on enquiring about ʿUmayr رَضِيَ ٱللَّهُ عَنْهُ until he found out that ʿUmayr رَضِيَ ٱللَّهُ عَنْهُ had accepted Islām.

Upon hearing this news, Ṣafwān became very angry and made an oath that he would never talk to ʿUmayr رَضِيَ ٱللَّهُ عَنْهُ or do any service for him ever again.



ʿUmayr رَضِيَ ٱللَّهُ عَنْهُ reached Makkah and got busy in inviting people towards Islām. Many people accepted Islām due to him and he caused many problems for those who were opposed to Islām.

Summary

The battle of Badr had been won by the Muslims. Seventy of the Quraysh had perished in the battle and a further seventy had been taken captive. Among the captives were many prominent members of the Quraysh and also members of the family of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ including ʿAbbās رَضِيَٱللَّهُعَنۡهُ, his uncle and Abū al-Āṣ رَضِيَٱللَّهُعَنۡهُ who was his son in law, married to Zaynab رَضِيَٱللَّهُعَنۡهَا.

As per his normal habit, Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ spent three days in Badr after the victory and then proceeded to Madīnah. He stopped at the well of Qalīb where the leaders of the Quraysh had been thrown and addressed them, name by name.

News of the Muslim victory reached Madīnah at the same time as Ruqayyah رَضِيَٱللَّهُعَنۡهَا, the daughter of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ was getting buried. Her husband ʿUthmān رَضِيَٱللَّهُعَنۡهُ had been given permission by Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ to remain in Madīnah to look after his wife so he was not present at the battle. However all those who had been ordered to remain behind by Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ were counted as those who had been present at Badr.

The spoils of war were shared out amongst the Companions رَضِيَٱللَّهُعَنۡهُمۡ as well as the captives. Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ had given them instructions to take good care of the captives. The

Companions رَضِيَ ٱللَّهُ عَنْهُمْ would feed the captives even before they used to eat themselves.

It was decided that the captives would be ransomed, and the highest ransom was set for ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ, even though he had professed his Islām.

The captives who were poor and could not afford the ransom were freed. The captives who were literate were freed on the condition of teaching the Muslim children how to read and write.

If any of the people who had come from Makkah to ransom their relative embraced Islām, their captive was also freed. The Quraysh had decided that no one should go and pay the ransom however some of the Quraysh started to make their way to Madīnah and free their captives.

Abū Lahab, the uncle of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and staunch enemy of Islām, was not present at Badr. A week after news of the defeat reached Makkah, he died from pustules. His body was put against a wall and covered in stones.

Zaynab رَضِيَ ٱللَّهُ عَنْهَا sent the ransom to free her husband, Abū al-Āṣ رَضِيَ ٱللَّهُ عَنْهُ. Amongst the ransom was the necklace she had been given by her mother Khadījah رَضِيَ ٱللَّهُ عَنْهَا. Upon seeing this necklace, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ returned the ransom and freed Abū al-Āṣ

رَضِيَ ٱللَّهُ عَنْهُ on the condition that he send his daughter Zaynab رَضِيَ ٱللَّهُ عَنْهَا to Makkah. He returned to Makkah and kept his promise.

Zaynab رَضِيَ ٱللَّهُ عَنْهَا was sent with Kinānah, the brother of Abū al-Āṣ رَضِيَ ٱللَّهُ عَنْهُ. The Quraysh did not like the fact that she had left in broad daylight so pursued her. When they caught up with her, they frightened her causing her to lose the child she was carrying. The Quraysh agreed to let her go if she came back to Makkah and then left after a few days.

In this manner, she arrived in Madinah, one month after the Battle of Badr. Abū al-ʿĀṣ رَضِيَ ٱللَّهُ عَنْهُ eventually became Muslim before the conquest of Makkah.



Sīrah of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ
Part 15 – The Captives of Badr

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